10: Neill H-4(no date) 1884 NQ17 Mandan NQ17



574 609 chief gave our horses in charge of a young man, and told us we need not be uneasy as there would be good care taken of them.

574 262 On going into the hut, we found buffalo hides spread on the ground, before the fire, for us to sit upon, and soon after we were presented with two large dishes of boiled corn and beans, after which they gave us another large dish of boiled dried meat, but very few of us could eat of it, as it had too strong a taste and smell.[1]

231 342 After some other details which we omit, Harvey writes that when night came: "One young man brought in our horses, and put them in the same hut along with us, upon the right hand, on entering, and ourselves upon the left; a space was enclosed with a railing to keep them within bounds. This custom causes their habitations to have a very disagreeable and offensive smell. This precaution of theirs is to keep the horses from being stolen by the Assiniboines, or other enemies, who are frequently lurking about the village.

515 291 "Towards evening, having gone down to the river side, I observed the custom of washing themselves in the Missouri. Both men and women make it a rule, every morning and evening, to go down to the river, and wash for some time; the men make use of the clay to wash their hair, which answers the purpose of soap to take out the white and red earth with which they daub it, after having washed. Modesty in the female sex appears to be a virtue they are unacquainted with. They wear a kind of leather shift which reaches down to the calves of their legs. This they slip off some distance from the shore, and walk very deliberately into the water entirely naked, in the presence of old and young who seem not to pay any attention to them. * * * * * The men make use of no other covering, in the summer season, than these buffalo robes, and even these are seldom worn within doors, and only thrown on when they go out to visit or walk about the village. [352] Both sexes sleep naked. Their beds are raised about two feet from the ground, and hung around with dressed skins. In summer they seldom use any coverings at night, but lay like so many brutes."[2] * * * * * Mr. Henry gives a description of their lascivious dances which is too indelicate to publish. He writes under date of:

252 262 352 ● 512 412 "Sunday, July 20th. At daybreak we were all up, and I took a walk down to the river, where I observed the same ceremony of washing as last evening, with as little reserve as before. Our host on our return presented us with some dried meat, and soon after a dish of corn and beans, but as it is not seasoned with any kind of grease or fat, after the first meal it has a very insipid taste. The corn is generally pounded or bruised in a wooden mortar, which is fixed fast and firm in the ground, in one corner of the hut, and this is the first work performed by the women in the morning.

[1] [Category 116, p. 325.-A] [2] [Category 116, p. 326.-A]

832 repair to the cornfields and are soon followed by the young men,
834 who enjoy their company and take every liberty. The young
men then return, and, if no hunting party offers, pass the day on
461 the tops of the huts, sleeping in the sun, or strolling from hut to
526 hut, eating corn and smoking Missourie tobacco. At other times
they amuse themselves by running races either on foot or horseback,
and performing warlike manoeuvres; they have also a favorite
game which occupies much of their time.

●512 [328]... this is the first work performed by the women in the
515 morning after having paid their devoirs to their lovers and washed
themselves in the Missourie. ... every family being provided
415 with a brass or copper kettle for the purpose of cooking flesh.
177 Whether this proceeds from superstition or not I cannot pretend to
771 say, but they assured me that any kind of flesh cooked in those
574 earthen pots would cause them to split. One or more of the largest
kind is constantly boiling prepared corn and beans, and all who come
in are welcome to help themselves to as much as they can eat of the
contents.

231 .....Early this morning our young hostler took our horses to feed
437 in the meadow but never allowed them to be for a moment out of
648 his sight, lest the Assiniboines or other enemies might steal them.
We purchased sweet corn, beans, meal, and various other trifles,
for which we paid in ammunition, beads, and tobacco.

439 [329] It would have been in vain for us to attempt to prevail
upon anyone in this village to ferry us over; for, as long as a stranger
has any property, they wish him to trade all he brings in the first
village he enters, every village being ambitious of getting as many
439 European articles as they can, [330] particularly arms and ammuni-
609 tion. This is good policy; for, notwithstanding they are so near each
other, and live in amity, they are not free from jealousy, and have
578 often had serious misunderstandings, sometimes ending in the death
569 of an individual, and nearly occasioning civil war. They have also
to guard against their natural enemies, the Sioux, who are at no great
distance. The Pawnees, also, with whom the Mandanes formerly
lived in the same villages, are now their most inveterate enemies.
Arms and ammunition are, therefore, necessary articles, and every-
one has a stock of ball and powder laid up in case of emergency.

675 We packed up our purchases, and gave them into the care of the
673 landlord. These people are much given to thieving, but in the hut
[577] in which a stranger is lodged, his property may be left in perfect
security; none dare touch it, as the master conceives his honor
concerned in whatever is placed under his immediate protection.
Out of doors, if they can pick your pocket, or pilfer any article,